THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.*"—ISA. 65: 25.

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ELDER BLACKBURN'S TESTIMONY OF MIRACLES.

IN explaining the wonderful character of the Holy Ghost to the Saints of Corinth, Paul calls attention to the various gifts that were enjoyed among them. Some of the Saints had received power to prophesy, others to speak and sing in unknown tongues, others to heal the sick and do other wonderful works. The Spirit, however, is one and the same, though He gives different manifestations to different individuals. The hearts of men and their faith are known to Him, and He dispenses His great gifts wisely. As the Holy Ghost is the same as in Paul's time—2000 years working no change in His eternal character—we know that He will still give the blessings He gave in days of old whenever men are prepared to receive them.

To the Latter-day Saints the various spiritual gifts are well known. Acceptance of the Gospel and faithfulness bring them. Almost every Elder has had some personal experience of the gift of healing, and almost every family has heeded with advantage the advice of James: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." Some possess the gift of healing and the gift to be healed to a greater extent than others, and the same person doubtless enjoys his particular gift unequally at different times.

Below is given part of a communication from Elder Elias H. Blackburn of Loa, Utah. We invited Elder Blackburn to write a few of his numerous experiences, in the hope of strengthening the faith of our readers in the power of the Lord. It may stimulate those who have received His holy priesthood

to seek more earnestly to magnify their calling, and inspire the Saints to rely in their distress more upon His tender mercy.

"Having seen much of the power of God manifest, I write you a few cases that have come under my immediate administration of healing the sick, lame and blind in the household of faith. I do so with some diffidence, knowing the world at large will not accept the Gospel, with its gifts and blessings, revealed to the world through that great Prophet, Joseph Smith; but I take this opportunity to bear my humble testimony to the Saints and to the world that I do know that the gifts of the Gospel are now enjoyed by the Latter-day Saints as they were anciently. The following cases of healing have come under my personal ministry.

"A sister Annie Bishop, of Fillmore City, Utah, was afflicted with cancer in the breast. I was called to see her and found her suffering with a rose cancer of three months standing. I anointed her head and breast, by her request, with holy oil and sealed the anointing by the prayer of faith. The pain left her, the swelling disappeared, and she was healed by the power of God, *and not of man.*

"Once a Danish sister living in Elsinore, Utah, who had been blind for years (so others testified), gained faith that she might be healed. When called upon to do so, I anointed her eyes and sealed the anointing by prayer, believing that the affliction would leave. She was healed by the Lord's power. I saw her a month later, and to my certain knowledge she could see to thread a needle.

"Sister Annie Brainholt of Redmond, Sevier county, Utah, was suffering from a hard tumor of about three pounds weight it was thought. As the tumor was extremely painful and was growing very fast, she and her family became alarmed concerning her condition. Feeling that they could still obtain relief by seeking the Lord as He has commanded, they put their trust in Him. At her husband's request I anointed her, prayed and sealed the anointing, and the pain all left her. The tumor disappeared, and she is now well, as the family can testify.

"A Sister Hancock, living in Salt Lake City, was suffering from a very bad cancer, which doctors had examined and pronounced hopeless. They advised her to use morphine to ease her great pain. The Lord had designed a better fate for her, however. One night she had a dream, which was plain and unmistakable. It led her to seek administration at my hands. Though it has been my lot to look upon many cancers, this was one of the worst I had ever seen. But after anointing her and rebuking the disease I saw her, through the blessing of the Lord, rise to her feet. God healed her, and she has since done much work in the house of the Lord.

"Brother J. Smith of Thurber, Utah, once came to my house suffering from a cancer on his back. For three months the sore had been open and running, and had brought the afflicted brother very great distress. Through my administering to him and rebuking the pain, the Lord made him whole, and he is now well.

"Sister Paxton of Kanosh, Utah, suffered much from cancer in her palate, which was very greatly swollen. I anointed her head and palate; the pain left her immediately and in six days she brought out of her throat a piece of

diseased flesh as large as a common hen's egg. She became sound. A number of the unbelievers of the world saw this case.

"One time the Bishop of Elsinore, Utah, took me to the home of a Brother Jensen of that place to administer to him on account of cancer. On the way the Bishop remarked that he was a very good man, but circumstances looked bad as his three brothers had died in Denmark of the same dread disease. We found him suffering intensely. I anointed the cancer itself and rebuked the pain in the name of the Lord. He was healed, and I saw him a month later well and about his work in his garden.

"In September 1902 a Sister Williams came to Loa. For three months she had suffered with a cancer, which caused lameness. In the name of the Lord I rebuked the cancer, anointing her with oil. She was healed, left her crutches and returned home rejoicing in the Lord.

"The reader will notice that many of these cases of healing are of cancer. There are no more cases of this affliction in Utah than in other places, but they more strikingly manifest the power of the Lord, as physicians have not yet discovered a cure, and when cancer once begins to grow in the system it is almost certain to bring about death sooner or later. Naturally, when it first begins to show itself, it is more easily overcome than after it has spread and gained a firm foothold in the body.

"For four-and-a-half years Brother Reynolds of Mt. Pleasant, Utah, was afflicted with cancer in the face until at length his chin and other parts were eaten away. He had habituated himself to morphine to lessen the frightful suffering. With his wife he visited my home, and at that time he required daily a teaspoonful of the deadly drug to satisfy him. I anointed him with oil and blessed him in the name of Jesus Christ. The Lord was merciful unto him, and on the second day he stopped taking morphine and returned to his home. When they left they both wept for joy, and he said, 'Thank God! I have no pain, and have rid myself of the morphine habit.'

"Miss Alveretta Staples was brought to my house, unable to walk alone. She had been sick for four years with a running sore in her side. By her request and in the presence of witnesses I anointed her body and rebuked the disease. The pain left her, and in three weeks she was well. She is now married and holds the office of county recorder of Sevier county, Utah.

"In the year 1900 I was called to Spanish Fork, Utah, to see two children who were afflicted with white swelling. They had been suffering for four months and their legs were drawn up badly. They were able to move around only by the use of crutches. For two days at different times I blessed and treated them. The Lord healed them and they stopped using their crutches.

"Last year Sister Savage of Grass Valley, Utah, had a very bad cancer on her head. She came to me suffering very much. I performed the holy ordinance as the Lord directs, and through her faith and the power of God she was healed. After she had gone, I received a letter stating she was well.

"Now, dear brother, I could give you many more instances, as there are written in my journal over three hundred cases of fevers, tumors and cancers that God has healed under my administration. Many are coming to my home with various kinds of sickness; scarcely a day passes but someone comes to be administered to. I have lived to see the prophecy of Elder Francis M. Lyman

fulfilled upon my head when he ordained me a Patriarch. My time is all taken up in the ministry. I have blessed and recorded in the last twelve years 1827 patriarchal blessings and take great joy in my work. All my labors are free—without money and without price."

INCREASE OF CRIME.

THE *Chicago Tribune* keeps a record of accidents, murders and other sad incidents of human life as recorded from day to day, and it appears that we are again suffering from a wave of crime. For the year 1902 there were nearly 1,000 more homicides than in the preceding twelve months, when 7,825 were recorded. Suicides also reached about 1,000 more than were recorded for the preceding year. Pistol and poison were as usual the commonest agencies of self destruction, two-thirds of all the suicides having ended their troubles by those means. Carbolic acid, which can be obtained anywhere by anybody, was the poison most frequently employed. As to causes, despondency, not always easily to be distinguished from insanity, was that most generally assigned. A large increase is attributed to disappointment in love, and a still larger one to domestic unhappiness. Only sixty-seven are to be charged to business failures. It is noticed that about four times as many men as women destroy themselves in this way.

There seems to have been twenty-one less lynchings the past year than the preceding year, and this is satisfactory, provided the decrease can be maintained.

There is a marked increase of killing by burglars and highwaymen, showing decreased regard for human life among that class of toughs. They are responsible for no less than 333 murders last year, as against 193 in 1901. The percentage of increase from this cause is the largest in the list.

An interesting question is that which relates to the cause of such an increase of violent crime in the country. At one time it was argued that the depressed times caused poverty and suffering among the people, and that so many were driven to a criminal career because there was no way of earning an honest living for all. But this line of argument must now be abandoned. Poverty may present strong temptations, but it is doubtful whether it alone is responsible for a single misdeed of a very serious nature. It is now clear that crimes increase in times of prosperity as well as adversity. The criminal waves rise and fall, regardless of the times.

Dr. Arthur MacDonald, specialist in the United States bureau of education has his explanation to offer on the question of the causes that are responsible for the increase in suicides, insanity and other forms of abnormality. In his report to Congress on these subjects, he argues that one cause is the rapid development of society. There are a great many labor-saving inventions that cause people to exercise less and think more. This, he says, puts an abnormal strain on the nervous system as compared with the muscular system. States having the greatest intelligence and education, Dr. MacDonald says, also exceed in insanity, suicide, juvenile criminals, nervous diseases and paupers.

Another cause is over-eating, he thinks. On this subject he states that the decreased cost of living and the increase of wealth, with the luxuries of the

table have tended to over-eating, which, in connection with the lack of exercise has its evident effects and doubtless produces an additional reaction of the nervous system. When the nerves are unstrung by overpressure the will may become weak, depression and pessimism set in and loss of self-control follow with its consequent abnormal actions leading it to crime and other serious evils. In the statistics of crime some special points may be noted. The youth, as compared with adults, have committed more crimes as society has developed. Suicide among children has greatly increased; this might be regarded as a symptom of disease precociousness. "Eat meat and potatoes," continues Dr. MacDonald, "or you may become a criminal."

Another cause is, he thinks, the rapid development of women by entering into the work of man. He says:

"The recent rapid development of woman by entering more and more into the work of man, a transition involving great strain, seems to have some unwelcome accompaniments. In Vienna, for instance, general paralysis, a man's disease, is increasing among women. In Belgium insanity and suicide have been growing relatively faster in women than in men. In Austria it has been found that the criminal influx into cities is relatively greater in women than in men, and the effect of heredity is greater upon women than upon men. If we shake the tree the bad apples fall first. So in periods of rush and strain the weaknesses of human nature become more apparent. But this increase in evil may be only a temporary one due to the necessary pressure of adaptability to modern civilization."

Dr. MacDonald does not believe that the world is growing worse, though. He observes that the world does not grow better "in a straight line upwards." There are periods of depression as well as of progress. And this is true. But the depression has sometimes swept away nations and overthrown governments. Generally speaking, the world is progressing, but individuals and nations sometimes become lost in the waves of destruction.—*Deseret News.*

THE POWER OF EXAMPLE.

BY ELDER CLAUDE T. BARNES OF THE LONDON CONFERENCE.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v: 16). Such were the words our Savior spoke to the multitude while preaching from the mount. With equal necessity they can be heard and obeyed to-day.

The power of example is evident everywhere and in almost every condition of life. It is teaching in doing and encouragement by action, and without it the strongest precept is shattered. Indeed, often by it are noble deeds exemplified that defy the power of words to teach. Even the little child soon sees the inconsistency of a parent's lesson, if he is told one thing and by example is shown the opposite. In nearly every case the example is followed, not the precept. As the little brooks and streams—each one of itself insignificant—form one mighty river; so, the daily trivial actions of each of our lives, form one character.

Some time ago the power of example was forcibly shown by the experience of a missionary who had been laboring in England. When asked, upon his

return, what his success had been, he replied: "I am greatly disappointed, for I have not baptized one soul, and I feel that my mission has been in vain." Little did he realize that his daily actions had been watched, his dress and manner carefully noted, and even the expression of his face eagerly studied. Some time after the completion of his mission a whole family, which for over a year had lived next door to him, were baptized. Their only reason for having investigated the Gospel was the incentive inspired within them by the almost daily observation of the character of this young man and that of his companion. They had seen the two men go to their work and return, sometimes cheerful, sometimes disappointed, yet not complaining, but ever exercising a patience that was truly remarkable.

But not only is the power of example needed in the missionary field, but in our own individual walks of life, as is illustrated in the following anecdote. At one time there was in the office of Ulysses S. Grant, president of the United States, a little group of prominent men passing a few moments away in idle talk—something rare in that place. One ventured to tell an obscene story, but before proceeding he scanned the room with his eyes, making the remark: "I suppose there are no ladies present." Quick as a flash President Grant turned from his desk with the retort: "No! but there is a gentleman, and you will please not tell your story here." Their chagrin was great, but the reproof was lasting.

Latter-day Saints should so walk each day that to be spoken of as a "Mormon" at least carries with it the thought of honesty, truth and virtue. The wonderful power of influence is beautifully expressed in the following lines:

"Tis like a stone dropped in the sea,
Whose wavelets reach unto the shore;
Our actions reach Eternity,
Destined to live forevermore.

In all the varied walks of life,
In all conditions, sick or well;
Mid all the toils of sin and strife,
Our influence goes where'er we dwell.

If for the right we battle here;
Lend the distressed a helping hand;
There, in that region 'Over there,'
Among the angels we shall stand.

But while we live, if we should sow
Seeds of contention, woe and strife;
When 'tis too late we then shall know
That we have missed eternal life.

Our present life to us was given
To fit us for a nobler sphere,
That from God's face we'll not be driven,
To dwell with demons in despair.

Oh! for the power of truth divine,
To guide our footsteps in the way,
Along whose course the Light shall shine
That leads to everlasting day."

And when such an example is set by all Latter-day Saints, "Mormonism,

so-called, will become as a great tree, with its roots extending into every nook and corner of the whole earth, each one gathering the pure in heart and leading them towards the grand trunk—the way of salvation.

PROPOSED SAILINGS FOR CURRENT YEAR.

THE Dominion steamship company has issued the following list of sailings for the year 1903, between the ports of Liverpool and Boston:

Thursday,	Feb. 19 ...	*Canada.*	Thursday,	Sep. 3 ...	*Columbus.*
„	Mar. 19 ...	*Canada.*	„	„ 17 ...	*New England.*
„	April 9 ...	*Mayflower.*	„	Oct. 1 ...	*Columbus.*
„	„ 30 ...	*New England.*	„	„ 15 ...	*New England.*
„	May 21 ...	*Commonwealth.*	„	„ 29 ...	*Columbus.*
„	June 4 ...	*Mayflower.*	„	Nov. 12 ...	*Canada.*
„	„ 18 ...	*Commonwealth.*	Saturday,	„ 21 ...	*New England.*
„	July 2 ...	*Mayflower.*	Thursday,	Dec. 3 ...	*Dominion.*
„	„ 23 ...	*New England.*	„	„ 17 ...	*Columbus.*
„	Aug. 6 ...	*Columbus.*	„	„ 31 ...	*Mayflower.*
„	„ 20 ...	*New England.*			

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE Episcopal convocation of the Salt Lake missionary jurisdiction was held at Salt Lake City the last week in January. This embraces parts of Colorado, Wyoming, Nevada and Utah. Bishop Leonard has presided over the Episcopalians of Utah for the last fifteen years.

REPORTS by the agents of the Utah Sugar company who are making contracts for this year's crop of beets show that the farmers are giving more attention to beet culture. This one factory, with its adjoining pumping stations, can work up the beets from ten thousand acres each season.

AFTER an interesting struggle, in which there has been imminent danger of personal collision and possibly of bloodshed, Hon. Henry M. Teller was re-elected United States senator by the Colorado legislature. Senator Teller is a Democrat. His principal opponent was ex-Senator E. O. Wolcott.

THE debate held, January 21st, between the representatives of the University of Utah and the University of Idaho, ended in victory for the Utah orators. The contest was held in Barratt hall, one of the Latter-day Saints' University buildings, and the subject was "Resolved that United States senators should be elected by popular vote," the Utah team having the affirmative side of the argument. The Utah men were Oscar W. Carlson and David P. Howells.

HON. REED SMOOT was elected, January 20th, to the Senate of the United States by the legislature of Utah. The law-making body, this session, is overwhelmingly Republican, and the election was made on the first ballot. The Democrats voted for Senator Joseph Rawlins giving him ten votes. Six Republicans voted for Gov. Heber M. Wells, and forty-six voted for the successful candidate. The greatest enthusiasm prevailed after election, and a popular demonstration was given Senator Smoot on his return to his home at Provo.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 12, 1903.

EDITORIAL.

CHILDREN AND SABBATH SCHOOL.

It is hard to straighten an old tree, and though a sapling can be bent at will, it requires patience and watchfulness to make it grow into perfect form. The knots and leanings of the human character are hard to correct when age has made them fast, but in the tenderness of youth the task is less difficult. Flaws can be rectified in the young plants of childhood's garden with far greater certainty and ease than in the grown trees of life's forest, where early deformities have been made doubly great by the tempests of unrestrained will and desire. Parents should watch their children at home and learn them thoroughly. They should talk intimately with each child and prune the evil habits as they begin to appear. Pray with them separately and teach them the reality of the blessings that come through sincere prayer. Teach them to be obedient, temperate, honest and truthful. Above all things keep them pure, and do not through any indifference or false modesty on your part let them grow up the victims of secret sins. The path of youth is slippery indeed, but proper early training makes it possible for the young to stand like adamant against temptation.

Parents cannot dispense with the aid of the Sabbath school in helping form their children's character. The songs, prayers and lessons all have their influence, and possibly most important is the spirit of love that pervades all the exercises. From the teachers the children instinctively form ideals of purity and uprightness as well as learn the sacred truths of the Gospel.

The presiding authorities in conferences and branches should make an effort to encourage existing schools and to organize others wherever the Saints are found, for every child in the Church should have a Sunday school to attend. There may be only a father or a mother and one child, but they two can enjoy as much of the Holy Spirit in their singing, praying and reading the word of the Lord as if there were many more. Cottage Sabbath schools are a necessity where the Saints are scattered. From Ireland President Robert Wills writes that he has just organized a school at Dublin, and the Saints are delighted with their prospects. President Pond of the Newcastle conference writes that recently the third anniversary of the Middlesbrough school was celebrated by an excellent program, which was heard with interest by many grown persons. On the afternoon of the following day tea was served to the children, and an enjoyable time was had. Each school should have an annual review on the Sunday nearest the anniversary of its organization if possible, and it may

have as many other entertainments, special programs, teas and picnics as the officers deem it wise to hold. The organization should be popular with the little ones, and all that can be done properly to encourage them in becoming punctual, regular members should be done. Of course the most essential and potent means of encouragement is that the officers and teachers be always in their places at the right time and through prayer and study gain the hearts and minds of the pupils, showing the same solicitude for them on week days as on Sunday, and living lives that are truly worthy of example.

"SEMI-TEETOTALISM."

WHAT is called "semi-teetotalism" is a new movement, and apparently a serious one, in the direction of temperance. Those who will may now sign a pledge to abstain from all intoxicating drinks between meals. This does away with the system of "treating," when friends meet, and naturally lessens the amount consumed by each drinker. There would be few cases of actual drunkenness if men drank on no other occasions than when eating their meals. The new movement is popular with many business men and others who are not convinced that teetotalism is necessary, or are unable to check entirely an established appetite. Before a large congregation recently at All Soul's, Langham Place, London, the Rev. F. S. Webster said in his sermon: "I cannot see my way to becoming a total abstainer, but I will gladly take the new pledge to abstain from intoxicating drinks between meals."

Latter-day Saints realize that not alone a semi-obedience to the law of temperance is necessary, but a complete obedience. The Lord's revelation concerning strong drinks does not allow one to imbibe even a little with a clear conscience. We think it would be wise for all drinkers to cease the evil practice entirely; but so long as they will not do so, we are glad when they determine to drink less than they have done before. We hope that the "semi-teetotal" movement will bring into its ranks all the heavy drinkers, and the teetotal movement will bring to absolute temperance all the "semi's."

J. J. C.

NETHERLANDS MISSION CONFERENCE.

A VERY interesting conference of the Netherlands mission was held at Rotterdam, February 1. There were present President Francis M. Lyman of the European mission, President Hugh J. Cannon of the German and President Levi E. Young of the Swiss mission, as well as President Willard T. Cannon and twenty-nine missionaries of the Netherlands mission. President Lyman arrived from England Saturday, January 31, and that day was chiefly taken up by a council meeting of the Elders, at which some points of interest were brought out. The Netherlands mission during the past year ranked highest in baptisms per missionary of any of the European missions, while the expenses of the Elders are probably the lowest, due to the fact that they live more with the people. While there are various conditions existing in Holland that favor the spread of the Gospel, it is reasonable to suppose that it is due, in some measure, to the Elders living as they do. President Lyman counseled

a further extension of this method of working, that the Elders labor not more than two together, instead of a larger number living in a conference house.

The first meeting of the conference was held at the usual hall. Elder B. A. Denkers spoke first regarding the apostasy of the Christian world from the doctrines of the Savior. President Hugh J. Cannon of the German mission followed, speaking briefly in the German language, which, from its similarity to Dutch, is readily understood. He gave his testimony as to the divinity of Joseph Smith's mission, and invited those present to make a closer examination of the Gospel. President John H. Peterson of the Groningen conference spoke further along these lines, and President Lyman then spoke about forty minutes in English, it being translated by President Gerrit J. Kruitbosch. The congregation listened with profound attention while he spoke with his usual earnestness concerning the Gospel. Especial stress was laid on the principles of faith, repentance, baptism and obedience. As we come into various lands to preach the Gospel we must yield obedience to the laws of those countries or we shall be punished. Just so in the Gospel with the laws that have been laid down for our guidance. Jesus Himself was baptized, though without sin, that the law might be upheld. He congratulated the people on their religious freedom, which is not enjoyed by all European countries, and attributed to this fact much of the progress which the Gospel has made in the Netherlands.

At 2 p.m. in the same place was held a meeting for the Saints only, where the general authorities of the Church and mission were voted for and sustained and the sacrament was administered. President Lorenzo Y. Rigby of the Arnhem conference and President Levi E. Young spoke briefly, the latter in the German tongue, President Lyman then spoke forty minutes on the duties of the Saints, urging that we should be more prayerful and have more love for each other so that we can find heaven here upon the earth. He said that when a member of the Church is truly prayerful, has a humble obedient spirit, keeps the word of wisdom, and pays an honest tithing, he or she can be regarded as a safe character and one that will grow in strength.

The large public hall "Nuts-gebouw" had been secured for the evening meeting at 7 p.m, and was well filled at that hour, President Kruitbosch of the Rotterdam Conference spoke first upon the evidences that the Gospel of Jesus Christ in these days is the same as existed formerly in the days of the Savior. Elder G. J. S. Abels of the mission office gave a short account of the visions of Joseph Smith and the coming forth of the Book of Mormon. President Lyman occupied the remaining three quarters of an hour speaking of the restoration of the Gospel through Joseph Smith and of the unity which existed in the Church in the days of our Savior and which should exist to-day. He bore his testimony to the truth of the Gospel, stating that he had known personally all the leaders of the Church from the Prophet Joseph down to these days.

The following morning another general meeting of the missionaries was held before their departure for their various fields of labor.

A good impression seemed to have been given the strangers present at the various gatherings and it is hoped that good will result. The meetings were well attended, there being present in the morning 375, afternoon 225, and in

the evening 530. The newspapers, with one exception, gave favorable notices of our work, one giving an almost verbatim report of the sermons in the forenoon meeting.

President Lyman remained in Rotterdam till Wednesday, February 4, and devoted his time to a general consideration of the German, Swiss and Netherlands mission affairs with their respective presidents, two of whom had come to Rotterdam for this purpose.

WILLARD T. CANNON.

CANON ROBERTS DENOUNCES FALSE DOCTRINE.

IT is instructive to watch the direction of the various religious currents in this age. Not all are progressive. Some are going back toward the ritual and pomp that so often take the place of real religious feeling. But in many cases ideas are being advanced from the pulpit that are much nearer the truth than those which congregations in times past were privileged to hear. As an illustration of advanced thought, which in some respects sounds strangely like "Mormon" doctrine, the following account of a recent sermon at St. Peter's church, London, is given. It is as recorded in the *Daily Telegraph*:

"Canon Page Roberts, taking up a subject to which he will recur in some future sermons, selected as his text the phrase from St. Peter's Epistle, 'Pass the time of your sojourning here in fear.' He said there was a fashion among people outside the Churches to laugh at the idea of Christian philosophy, as based upon the theory of reward and punishment. If people were in the habit of thinking, it would, perhaps, be unnecessary to refute so absurd a charge; however, people were not in the habit of thinking, but of repeating, and therefore it was necessary to make some sort of reply to the taunt. Everything was based upon the principle of reward and punishment. All actions had their consequences, either good or evil; and the good were rewards, the evil results were punishments. It was not in the ideas of reward and punishment that the weak point lay, but in the form which they took. Crude and rude ideas were a necessary stage in the development of all theories. In science and philosophy such ideas had reigned supreme. So in Christianity. But the ideas which were suited to a lower stage of civilization were, in the case of science, put aside when the higher stage was reached. It was only in theology that man refused to accept progress. The preaching of the early fathers and of the monks of the middle ages had been entirely of the wrath to come and of the day of judgment. The Sistine picture of Christ at the day of judgment was a conception almost inhuman in its cruelty. The Reformation had done much to deepen the belief in a material hell fire, and had made the bottomless pit more engulfing. Latimer had not hesitated to condemn the most perfect men of Pagan times to the pain and torment of hell fire because they had not known Christianity. The Roman Catholic Church, more humane in its sympathy, had created, whether rightly or wrongly, a purgatory. The Italian epic had a purgatory as well as a heaven and hell. Our own sublime English epic had nothing between endless bliss and endless torment. It might be urged that such ideas were only nightmares of the past. It did not look as if this were so when they read the gruesome pictures of fire

and torment which Dr. Newman had drawn for the crowds that came under his spell at St. Mary's, Oxford. That conception of God which could believe Him capable of casting aside His poor, weak, erring creatures promiscuously—nay, even contemptuously—was a libel—an abominable lie. All honor to the authorities at Westminister Abbey who had the courage to suppress the damnatory clauses of the Athanasian Creed. For those who had been brought up in a lurid belief in the terrors of hell there was always the dread that, although now in the full vigor of health and strength they might fearlessly face the end, yet when advancing age brought with it declining health the memory, going back to the days of childhood, might revert to its early lessons, and the end might close in upon a scene of terror and affright. He would beseech them to advance in perfect trust, and in reliance upon the goodness of God, to whom prayer was offered as 'Our Father.'"

With nearly all of this the Latter-day Saints can agree very well. In one point, however, let us notice a decided difference. Canon Roberts decrys the foolishness of man for accepting progress as necessary in science and philosophy, but refusing to accept it in theology. In this he is right. Truth is infinite, and there can be no end in time or eternity to progression in the science of theology. Theology is the knowledge of God, and as He is eternal and infinitely great, there is no point of time at which we can stop and say we know all there is to know regarding Him. But the reverend Canon regards theology, in common with science and philosophy, as a "theory" which necessarily consisted one time in the course of its development of "crude and rude ideas." It advances as civilization advances, he says, and the "ideas which were suited to a lower stage of civilization" are put aside when the higher stage is reached. One of these "crude and rude" ideas Canon Roberts later on in his sermon denounces as a "libel—an abominable lie." We can conceive of less truth being suited to some people than is suited to others, though civilization as commonly understood does not necessarily determine the measure of truth a people will receive; but we cannot conceive of libels on God as being ever suitable for any people.

There is little resemblance between the progress of true theology and that of chemistry or geography, for instance. In these sciences the densest ignorance and the most absurd theories filled the minds of the people for generations. Experiment and discovery brought knowledge very gradually and broke down the false theories; and in these most advanced days honored theories are continually being abandoned, for they are found not to be in harmony with demonstrated facts. But the very beginning of theology is revelation from God. "The world by wisdom knew not God," and "the things of God knoweth no man, but the Spirit of God." The theology of Adam, Abel, Enoch and Noah was no crude or uncertain theory; it was an absolute knowledge, for the Lord manifested Himself to them, they knew His voice. However ignorant they might have been concerning what highly civilized mortals now know, there was no untruth mingled with their intimate knowledge of God. To Abraham, Jacob, Moses and the Prophets the same full, certain knowledge came, as the breaking forth of a great light, for these individuals were worthy of the Lord's revelation. Peter, John, Paul and others were raised suddenly through communion with Jesus to be masters of the divine

science, and though tentmakers and fishermen, they knew more about theology than all the learned divines of Christendom to-day.

It was when the world had killed the Lord's servants and rejected His work that He, deeply offended, ceased to give revelation. The apostate church then began to theorize, and O, how crudely, how rudely! They declared God the Father and Jesus the Son, whom to know is eternal life, to be "incomprehensible"; they made one God out of three personages and declared Him to have neither body, parts nor passions. They imagined that unbaptized babes, who come to earth as innocent as the angels, will suffer interminable torment. They theorized that the heathen who never heard the name of the Savior were destined to be swept without mercy into the unquenchable flames, where demons were set to aggravate their sufferings. They forbade a certain class to enter the holy state of matrimony. Their crude theory led them to use the thumbscrew, the rack, boiling cauldrons of oil, the stake and other nameless tortures to punish those who honestly differed from them in their belief. It led them to advance all the repugnant doctrines that the distinguished Canon is brave enough to denounce now in such unreserved terms.

But all the false theories and inhuman practices of the past could not stem the tide of civilization, and the world has grown wiser and better. Following in the wake of science, false theology has had to modify itself somewhat to suit the times. The theory has been developed, and it is now dropping wherever convenient the signs of its barbarism. Latter-day Saints are sincerely thankful when Westminster Abbey purges the damnatory clauses from the Athanasian creed. They rejoice when other revisers succeed in removing from their articles of faith anything that crys out against reason, because it is not now and never was at any time true. But they see in these revisions a confession that the originators of the creeds were not only not inspired but were teachers of false doctrine. There is no necessity of amending the teachings of the Apostles or of any other divinely inspired men.

When the Lord began the great work of restoration in the early part of the last century, He revealed the Gospel truths not all at once but gradually. Before the Church was organized, in March 1830, He gave by revelation what Canon Roberts, Canon Farrar and other advanced thinkers are now accepting, that because He is eternal and therefore His punishment is eternal, men do not need to suffer that punishment for eternity, but will receive of it according to their merits. Less than two years later, in that magnificent vision of Joseph Smith and Sidney Rigdon, one of the greatest spiritual manifestations ever given to man, the Lord declared that after the punishments are over, all who have lived, except the sons of perdition, will be redeemed and given such glory as they can appreciate. At the same time He revealed that the spirits of men could after death receive the Gospel. Later other matters were made plain. The organization of the Church was not effected in its perfection at one time; neither were all the commandments that the Saints should obey revealed at once. There was a growth, a progression, in this true theology, and it continues to progress up to the present day. But no revelation of the Lord has been found false, He has led the Saints from faith to faith, but they have never had to build on a false foundation. Instead of being behind civilization, the Gospel of Jesus Christ has been and ever will be in advance. It

has proved to be so the last seventy-two years in a very demonstrable way; we know that it will continue to lead us to ideal conditions if we will but follow the leadership of the Lord.

THE QUESTION OF MIRACLES.

A RECENT article in the *New York Independent* on the "recession" of faith in miracles, has started quite a discussion in the religious press of the English-speaking world.

The writer of the article claimed that a belief in miracles was not essential. The story of the miracles of our Lord, for instance, might be discredited and His teachings yet accepted. "Whether Christ"—so the argument runs—"was born of a virgin or not, whether His flesh and blood and bones rose from the sepulcher or not, whether four hundred believers saw Him ascend into heaven or not—and we shall not hasten to give up our belief—we yet know that the Christian religion rests on the Sermon on the Mount, on the Eleventh commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity. So, if the miracles should one of these days have to go, we should still hold fast to all the duty, the obligation, the service, the character, the new heart, the holy life of love, and should still believe that we had retained all that was vital in Christianity, all that the miracle was used to support."

The fallacy of this reasoning is apparent, when it is remembered that the first divinely commissioned exponents of the Gospel of Jesus, so to speak, staked all on the resurrection as an historical fact. That Jesus, after having died, rose from the dead; that He walked with His followers, talked to them, partook of food with them, blessed them, and finally ascended into heaven—the historical truth of all this is the very foundation stone of Christianity. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I. Cor. xv: 17, 18). That is a clear statement of the importance in the Christian structure of the most stupendous of all miracles. It is the foundation on which the edifice stands, and with which it must fall. It is nonsense to argue that the miracle can be denied and the doctrine retained.

The controversy on this point shows where the modern method of criticism necessarily must lead to. According to that criticism we commence by doubting the historical accuracy of the historical part of the Scriptures. We simply call them "myths." The next step is a repudiation of the authority of the Scriptures. And then comes, naturally, doubt in a life after this, and a tendency to the belief that man is but an accidental form of life that exists for a moment like an air bubble on the troubled waves, and then is no more. That is the logical outcome. The effort to hold fast "that which is vital" and discard the rest, as it seems best to poor human understanding, with its limited horizon, is only another form of total surrender to the enemy. Infidelity is never satisfied, until it has consumed all.

The position of doubt assumed by many professed believers to-day is, however, a logical outcome of the general denial of latter-day revelations. "Christians" of to-day tell us that there can be no more direct communication

with the heavenly Father, such as was had in former dispensations; there can be no visions, no visits of angels, no heavenly manifestations, no miracles. If this is true, the presumption is very strong, indeed, that the books that tell about such manifestations in ancient times are myths, and that the "critics" are correct in refusing to believe them. The denial of the revelations of God in this age, must necessarily lead to that position. The Gospel must either be accepted entirely, or else rejected entirely. Between "Mormonism" and infidelity, there is really no logical position.—*Deseret News.*

CURRENT EVENTS.

NEGRO SUFFRAGE A FAILURE.

Race wars between the white and black people are not infrequent in some sections of the Southern States. Negroes are many times lynched there, by those who think them unworthy of a trial by jury, but the hope has been indulged in that as time passes and the blacks become better educated and more advanced, the intense hostility would die out. It seems that this hope has no good ground, for the tendency is the opposite to conciliation. Mr. Elihu Root, United States Secretary of War, spoke last Friday night before the Union League club on the subject. He said that he feared the giving of citizenship and the franchise to the negro is a failure. He called attention to the growing feeling in the Southern States as shown by the exclusion of negroes from the privilege of voting by adoption of new state constitutions, and the outcry from the South when negroes were appointed to any federal office or shown official courtesy. During former administrations the colored citizens were given government appointments more frequently than at present, but little was said. Now the white population will hardly tolerate President Roosevelt's policy of giving negroes, however able, any office. The cry was recently raised that the white people had been insulted because a colored official, according to custom, was invited to attend a reception at the White House. The question is a most serious one, and presents problems for the future. The sins of the fathers in carrying away the Africans by force to be their slaves, are being visited on the children. It were well if they could bear the burden honorably and give to the freedmen their inherent rights.

DESTRUCTIVE TIDAL WAVE.

The report is brought from the Society Islands of the terrible results of the "sea heaving itself beyond its bounds." These little isles of the Southern Pacific were visited, January 13th, by a hurricane and forty foot tidal wave, which devastated eighty islands and drowned an unascertained number of natives. Estimates state that from one thousand to ten thousand souls lost their lives, among them eight white people. There were some natives who escaped by climbing to the top of the highest cocoanut trees and then swimming three miles to the ship *Excelsior* which was passing. Four hundred were rescued thus and carried to Papeete. The French authorities did all possible to relieve the sufferers by despatching two warships with water and provisions to the flooded islands. The Church has missionaries laboring on these islands, but we think they were in Tahiti, one of those that were not injured.

A SWARM OF BEES WORTH HIVING,

Or, Bees without Stings.

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind,
B sure you make matter subservient to mind.
B cautious, B prudent, B trustful, B true.
B courteous to all men, B friendly with few.
B temperate in argument, B cautious of wine;
B careful of conduct, of money, of time.
B cheerful, B grateful, B hopeful, B firm.
B peaceful, benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring. B humble, *because* thou art dust;
B penitent, circumspect, sound in the faith,
B active, devoted; B faithful till death.
B honest, B holy, transparent and pure;
B dependent, B Christ-like, and you'll B secure.

SELECTED.

DIED.

DOIDGE.—In Salt Lake City, December 28, 1902, of pneumonia, Sister Sarah Selina (Lena) Doidge; born in Lifton, Devonshire, England, December 12, 1859; baptized May 21, 1897, in Bristol, England; emigrated to Utah, June 1899. Deceased was known to many in the Bristol conference, and many can speak of her goodness and sisterly devotion. She was a member of the eleventh ward, Salt Lake City. Funeral services were held Tuesday, December 30, 1902.

MCCREADY.—At Leyton, London, E., January 5, 1903, Wilford Woodruff McCready, son of John and Lucy McCready; born October 1, 1898, at Bristol, England. The child had a very lovable disposition.—*Deseret News* please copy.

MUNDEY.—Edwin, the infant son of Ernest and Eva Mundey; born December 17, 1902, and died January 18, 1903, of yellow jaundice; buried January 21. This is the fourth son the parents have lost, one living to nine years. They have the sympathy of all the Saints in their bereavement.

BECKETT.—At Birmingham, Warwickshire, England, Charlotte, wife of Henry Beckett; died January 25th, 1903, aged 65 years.—Utah papers please copy.

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